VOL. XIII. NO. 5.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES,...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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NEW YORK:
PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 53 JOHN STREET.

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American Missionary.
VOL. XIII. MAY, 1869. NO. 5.
AMERICAN MISSIONARY ASSOCIATION.

COAN SCHOOL, NORFOLK, VA.

This School, bearing the name of our well tried friend W. L. Coan, was opened by him in the Baptist Church, Norfolk, Va., April, 1863. Norfolk was then under military control, and by authority of the Commanding General the School was transferred from the Church to the fine large school building erected for the children of the aristocracy of Norfolk. It was in the days of transition from Slavery to Freedom. when the contrast to the colored people was at its sharpest point. A colored woman washing the floor of this building, the day before it was opened to the Freedmen, said to Mr. Coan:

"We all can't looks behind, sir, but we can looks before. Five years ago, my ole massa done 'scribe a thousand dollars to dis yere schoolhouse; an he took my oldest

son on de cars one morning, widout lettin him tell me "good bye," an sole him doun souf, so he could pay de money. I'se nebber seen my boy since; but de oder chilen's comin' here to school in de mornin."

Miss Jennie W. Duncan was one of the first teachers, and for three years labored most faithfully, making, for the time, the most advanced and interesting school in all our work. In spite of the many changes incident to Freedmen's schools, her influence and impress are still distinctly to be recognized.

One year ago, under the charge of Miss Mary Clark, the school was transferred to the building on Bute street, of which a sketch is given above.

OUR ARMY CORPS.

The war with bullet and bayonet is over at the South; the invasion of light and love is not. We present below the muster-roll of our Corps of Missionaries, Superintendents and Teachers. The weapons of their warfare are not carnal; their purpose, though but partially understood by the whites, is appreciated by the Freedmen, and the blessing of God has sustained them hitherto.

We are glad our force is so strong, but we find enlistment easier than payment. Our victories, like those of the nation, are followed by a debt. But we are confident that those who sustained the first war and now pay taxes cheerfully, will uphold us in this more peaceful warfare, and not suffer the grandest results of both struggles to be impeded for want of funds.

SUMMARY.

Commissioned at the Central Office,	231	
Laboring under the direction of the Western Department of A. M. A.	49	
" " " Middle West " "	65	
" " " F. W. B. Home Miss. Society,	29	
" " " Western F. A. Com'n, and A. M. A.	118	
Whole number sent into Service,		492
Missionaries and missionary visitors,	48	
Matrons of Mission Homes, and Orphan Asylums,	16	
Missionary Teachers, Males, (89), Females, (339)	428	
Resigned 6, Deceased 1,	7	
Leaving now in the Service,		485
Whole number in Maryland (2), District of Columbia (15), Virginia (62),	79	
" " North Carolina (40), South Carolina (27),	67	
" " Georgia (114), Alabama (46),	160	
" " Tennessee (45), Kentucky (67),	112	
" " Kansas (3), Illinois (17), Indiana (2),	22	
" " Missouri (4), Arkansas (8), Mississippi (26),	38	
" " Texas (7), Florida (7),	14	
Colored Teachers and Missionaries—from the North 51, from the South 49,	100	
Whole number scholars in Day School,	23,062	
Average daily attendance, " "	19,340	
Whole number scholars in Night "	3,957	
" " " Sabbath School,	21.869	
Number in Primary Department,	10,291	
" " Intermediate "	9,579	
" " Grammar "	2,866	
" " Normal "	326	
Whole number of different pupils,	27,019	
Average number of scholars to each teacher,	55	

MISSIONARIES AND TEACHERS

OF THE

American Missionary Association,

FOR 1868—9.

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American Missionary.

NEW YORK, MAY, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNIVERSARY MEETING AT BOSTON.

An Anniversary meeting of the American Missionary Association will be held at the Tremont Temple, Boston, Wednesday, May 27, at 11 o'clock A. M.

Addresses will be delivered by Rev. Dr. Duryee, of Brooklyn, Rev. William B. Wright, of Boston, and others direct from the field.

ARE WE ATTEMPTING TOO MUCH?

In looking over our monthly receipts we are often cheered by the liberality of individual churches, the increased interest of pastors, the self-sacrificing donations of many persons of moderate means, and the larger gifts of some of greater wealth. We are, however, continually oppressed with the fact that our receipts fall far below the recommendation of the Annual Meeting, and are entirely inadequate to the pressing claims of our vast southern field.

Eight months of our fiscal year have passed, and our receipts, instead of being in advance of those of the previous year, fall far short of them, and are not sufficient to meet our obligations to our missionaries, teachers, &c. These facts are startling and demand immediate consideration and action. Have we attempted too much? Have we gone beyond the ability of the Association and its friends, in our efforts to carry out God's grand design of elevating and saving four millions of emancipated slaves, and seeking to make them as intelligent and God-fearing in the future, as they have been loyal and heroic in the past? Has there ever been a call of God more imperative than that upon American christians, and upon this Association, to labor for the full accomplishment of the work, for which, at so great cost, He emancipated these millions.

Is it not a call that neither christianity, humanity, justice nor patriotism can ignore. Was there ever a duty more clearly indicated; were there ever encouragements for labor, with promise of immediate and widely influential results, so plainly offered? We hazard little in saying that benevolent, educational and religious efforts, such as this Association is called to put forth, if supplied, will do more for the safe and permanent reconstruction of the South, than the best political plans can do without them; and we know of no other great providential work, the neglect of which is apparently so hazardous.

Just at the time when our Normal schools, colleges, and other institutions for the training of teachers and ministers must be pressed forward and put on a permanent basis, the Bureau of Refugees, Freedmen and A. L. is about to terminate, by limitation, thus devolving an increased burden of responsibility upon this Association.

The churches we have aided in organizing are yet feeble, and must be helped, while many new church enterprises, apparently prepared for immediate organization, are being pressed upon our attention. Shall we be justified in letting these fail without a strong, earnest, heartfelt appeal to Christians in the North for the aid they will need while struggling into life. Our hope is in God, but humanly speaking, help must come through the instrumentality of his people. One excellent brother proposes that every contributor double his former contributions, and has himself gone beyond his suggestion. Are there not others who will be glad to follow this example, and will not the friends of Christ,

and of humanity generally, in view of the vast and pressing importance of this work, resolve even now to increase our receipts for the year to $500,000, and thus carry out the recommendation of the Annual Meeting?

MODESTY AND HONESTY.

The article in this number of the Magazine, headed "The African Woman in America, Her Mission," as well as that under the same title in a prior number, appears, editorially, because the author is too modest to give his name. Honesty compels us, however, to disclaim its authorship, and enables us, at the same time, to commend it to the attentive perusal of our readers.

LANDS AND HOMES.

Our friends abroad, as well as at home, are moving in the matter of lands and homes for the Freedmen. The letter, in another column, from Mr. Tuckett of London, will be read with interest. Mr. Pike's communication, in the same connection, shows that we have begun to make purchases. Our excellent Bro. Beals, to whom was entrusted the sale of the lands to the Freedmen, writes us of the only drawback there was. He says:

"I went over the land, traced out the lines and assigned locations to nine Freedmen with large families. There was but one unpleasant fact in the whole transaction, namely, *twenty or thirty men followed us various portions of the day, begging us to give them a piece, if it were but one acre!* Some would have gone from Wilmington, so great is the anxiety to secure land."

NEW ORLEANS.

Our friends will be glad to learn that the Freedmen have recently formed two Congregational churches in New Orleans, the one numbering 200 and the other 250 members; that these churches are to come under the care of this Association, and that lands are soon to be purchased and measures taken for the erection of church edifices.

CAREFULLY READ.

We are glad to find that our Magazine is read with care, and its mistakes noted and corrected. Our highly esteemed Vice-President, Hon. E. D. Holton, sends us the following, for which we are much obliged.

I clip the following from the last number of the "American Missionary":

"Wisconsin has a population of nearly half a million, of whom 300,000 are Romanists, and not over 50,000 are connected with evangelical churches. Fully one half the population are foreigners."

The State Census of 1865 gave a population of 868,325. It will now exceed 1,000,000. It is possible that the Catholic population may constitute one third of the present number of the people. Still I think that estimate would be large. Fully one third of the population is German, and it is probable that not one half of the Germans are Catholic, probably not over one third.

"INCIDENTS OF THE U. S. CHRISTIAN COMMISSION" is the title of a volume just issued. Its binding, paper and printing are of a superior character. The engravings are not only fine artistically, but some of them are touchingly expressive.

The book itself is an attempt to snatch from forgetfulness a few touching incidents of the bravery, endurance and faith of our heroic "Boys in Blue." In these personal reminiscences, better than in

"Monumental bust, or storied urn,"

will be preserved the memory of those to whom, under God, the nation owes its life.

We have but one fault to find with the book. Its stories are such as to render the use of the handkerchief uncomfortably frequent. People who don't mind this will welcome the book with unalloyed satisfaction.

The author is Rev. E. P. Smith, Field Secretary of the Commission, and now

General Field Agent of this Association. The publishers are Lippincott & Co., Philadelphia.

THE AFRICAN WOMAN IN AMERICA.—HER MISSION.

(CONCLUDED.)

In the *March* number of the "MISSIONARY," we presented in outline, the enduring relation for good or evil which WOMAN must always hold in the regeneration of society. We showed that the gigantic domestic evil, flowing from American slavery, lies at the bottom of the necessity of social and political Reconstruction South, and must be placed in a process of satisfactory solution, in the interest alike of Statesmanship and Christianity.

There are two remaining measures to which we must mainly look for the social regeneration and political elevation of the African race in this country. One is their acquisition of homes, the other is a distinctive and wide-spread educational and Christian effort to rear up among them a Christian womanhood, which shall furnish the future wives and mothers of those who are to inherit and transmit the blessings of freedom to their posterity.

The Homestead question involves the Land policy of the Government, as well as all those agencies which may be relied on to promote the subdivision of the soil at the South, and the consequent multiplication of homes. Next to the church of Christ, the Christian Homestead is the one thing needful for the colored man of the South. It is the guarantee to him of an independent and virtuous citizenship, and it is the sanctuary of the wife and mother, from whence goes forth her influence as a determining moral force upon the future of her race.

We hope to return to this branch of the subject at an early day, and we assure our readers, that it is constantly in our prayers and meditations. Indeed it has already engaged the attention of the Association in a practical way and measures are maturing which we hope may in due time, yield important results.

We must now pass to a brief consideration of the educational policy of the American Missionary Association, in its bearing upon the regeneration and elevation of the African race in America, through that important branch of our work involved in the education, Christian training and culture of woman.

We aim to rear up at the South a standard of Christian womanhood out of that very material which the world has so long trampled upon and despised. Following the example of our Divine Master, we propose to place under the social structure South, as its chief corner stone, that foundation principle which has been rejected by other builders. We see beneath the sad ruin of womanhood, which slavery added to heathenism has wrought, the grandeur of a common humanity. We see in this violated image of God, this polluted Temple of the Holy Ghost, this woman's form—doubly endeared to the Christian heart by reason of her sex and her great wrongs—the "call" which must touch the conscience and humanity of the North and South alike, and which cannot fail to receive the blessing of Heaven.

We are now educating under the twofold influences of a daily Christian family life, and an enlightened educational and domestic training, a body of young women, who will be as shining lights on every hill in our fair Southern land. It is to vitalize and enlarge this branch of our work, that we so earnestly press the subject upon the churches and upon Christian men and women.

We invite the reader to contemplate the influence which these young colored women, thus educated and trained are destined to exert. As a recognized example of Christian womanhood, reared up in the midst of their own race, who can measure the force or extent of their example? As the wives and co-laborers of the young men who are to be trained

by the various churches at the South as ministers, teachers and missionaries, these Christian women will be as the salt of the earth. As the mothers of the rising generation, they will hold to their people that Divinely ordained relation which a virtuous womanhood must ever sustain to any system of enduring Christian civilization.

The *ideal* at which we aim, is to establish in each Southern State a Mount Holyoke. The *means* to be at once used in reaching forth to this high work of our calling, are our established normal and high schools. These exist in every Southern State, in one form or the other, and offer the nucleus upon which efforts may be at once directed.

We occupy the vantage ground, with all the appliances organized, but we can only reach out a helping hand here and there among the thousands of young girls who are trying to stem the tide and with the first impulses of a pure young life, are struggling against fearful odds for their souls' salvation.

Christians of the North! Ye who have for many years prayed without ceasing to the great and good God, to come down and overturn that iniquity of iniquities—that sum of all villanies, American slavery—has He not in a most wonderful manner answered your prayer? And has not your prayer been answered in the exact measure of justice which is in uniform harmony with the Divine Wisdom? What you could not do, He has done. He arrayed the forces of men and nature which accomplished abolition. He directed the whirlwind of political revolution and guided the causes which have given the nation a political polity consistent with the moral law of emancipation. In doing this He has left to the church on earth, however, a *final work*, which she cannot evade, and which she alone can perform. That which we have the power to do, and which it is our duty to do, that God expects us to do. He will not discharge our duties for us. He prepares the way and leaves the after work and its tremendous responsibilities upon us. Have the Christian churches of the land discharged this obligation? All the tears and agony of slavery, the human blood offered upon the altar of Jehovah's judgment-seat in the late war, cry aloud to Heaven! The frowning wrath of the God of our fathers will follow neglect of this supreme duty. Woe to the people, woe to the nation, who in the midst of rioting and self-indulgence thus turn from their God.

We call upon Christian men and women by every consideration which can affect the human heart, to consider the dignity of their calling in this regard. The African wife and mother, she who has toiled in bondage side by side with her enslaved mate for the production of that vast accumulated wealth which is stored up in every home and village and city of the North, now stretches forth her imploring hands and begs for the Bread of Life. Of your abundance extracted from her toil, and which you should feel to be a sacred trust, she asks only a little. Shall not the appeal be responded to? Shall not the prayer find a sympathetic echo in every humane heart in this favored northern land? But if this wailing prayer passes by unheeded it will not perish. It will ascend to Heaven. There side by side with our private and national supplications for the abolition of slavery, the recording angel shall enter it. Beware, oh! ye who profess THE MASTER, lest this Earth-spurned prayer shut out your own. Beware, oh! Nation in the day of thy power and prosperity, and trifle not with sacred obligations. Remember your hour of darkness and adversity, when your cry was heard. Be not deceived. God is not mocked. The vow then made is registered in Heaven and remembered. He has answered your prayer. He has most faithfully kept His covenant. His promises are

all performed. Let us see to it that we keep ours.

Brethren there is a great duty resting upon us. There is a mighty work to be done. The bridegroom already knocketh. We who love The Master cannot mistake His voice. Does not your heart beat? Does not your cheek burn? Let us be up and doing.

LANDS FOR THE FREEDMEN.

Another attempt at a practical solution of the land question is given below. Mr. Frederick Tuckett of London, Eng., wrote to us, under date of 20th, 1st mo. 1869, setting forth his views on the subject and proposing this:

"I will give one hundred pounds to your Association to be invested in lands to be sold to the Freedmen, the proceeds to be reinvested in the purchase of other lands to be sold in like manner, and so on, perpetuating the benefit, * * and I will also give to your Association one hundred pounds, in aid of the future establishment, within the State of Florida, of a normal and industrial school, for the education of the daughters of the Freedmen and women."

To these offers we gave in part this reply,

We consider the effort for aiding the Freedmen in procuring lands as *comparatively* temporary. The sooner they become self-reliant and self-helpful in the management of their business matters, the better. Their education, in the broadest sense, is a more limitless work. The most cultivated and prosperous nations need steady and special provision for this purpose. Hence we look upon the purchase of lands for the colored people, as transcient—their culture and education, here and in Africa as perennial.

If, then, we accept your one hundred pounds for lands, on the terms you name, we assume a perpetual responsibility of investing and reinvesting, and that too long after we and our successors may regard the necessity for that expenditure as having passed. We cannot take that responsibility; but we will gladly accept your £100, and invest it "in lands to be sold to the Freedmen, and when paid for, to be reinvested in like manner," so long, as in the judgment of our Executive Committee, such investment shall be wise. And then the fund, adding its accumulations, or deducting its losses, as the case may be, shall be used by the Committee in its general work, or revert to yourself, or to an assignee designated by you. In case you elect that it shall thus revert to you or your assignee, the Association shall be allowed 10 per cent of the net assets, for its care of the fund and the lands purchased by it.

To these views Mr. Tuckett responds in the letter given below, which, with its enclosure evinces a just appreciation of the wants of the South, and a liberality worthy of the cause. It is perhaps, needless to say that we cheerfully and thankfully, in behalf of the Freedmen, accept the £200.

4 Mortimer St., London, W., 26–2, 1860.

To the Committee of the American Missionary Association.—Gentlemen,

I send herewith, a credit on Messrs. Kings and Sons for £200 payable to your assistant treasurer. In requesting your association to accept this donation I will only add that it will gratify me if you will apply the whole amount in the first instance, to the purchase in the State of Florida, of land of lasting good quality, if you will sell it to Freedmen now destitute, and when they shall have paid you for it, if you will again purchase more land to be sold likewise to destitute Freedmen, and then afterwards apply the whole proceeds of the sale of the second purchase of land in aid of the education of the daughters of Freedmen in the State of Florida.

Yours respectfully,

Frederick Tuckett.

Our agent, Rev. G. D. Pike, has recently been South and made a purchase of land for the Freedmen, an account of which he has given in a recent number

of the *Congregationalist*. We copy a few paragraphs:

During my journey for the past month, through the South, I have been deeply impressed with the importance of securing lands for the Freedmen. At present they labor under great embarrassments. If they contract to make a crop for the landholders, they are scarcely able to secure terms that will allow them to pay the necessary expenses of completing the work. It has come to my knowledge, that in some cases, the proportion of the year's crop required by the landholder, would more than equal in value the price of the land upon which it was produced. Where the landholder furnishes the laborer with provisions at his own price, taking the Freedman's portion as security; the laborer rarely, if ever, has anything left at the end of the year. If the landholder, as is often the case, allows the Freedman to occupy lands, for four or five years with a promise of the crop; he often assigns him to uncleared lands. I have seen the results of this plan. The Freedman commences to clear the lands, and puts in a little crop for the first year. He puts up a little cabin and works on. The first crop is necessarily light. There is sourness in the land as yet, and but little corn can be produced. The third and fourth years pass away before the land is in good condition to produce the variety of crops needed to make the enterprise a success. By this time the lease is up, and he must move.

If the Freedmen lease large tracts of land, they are without the means necessary to put in the crops and secure the requisite labor.

Give them lands however, of their own, and they have almost every advantage.

In illustration of what can be done, I have recently purchased under the auspices of the American Missionary Association, a portion of land on North River, seven miles from Beaufort, N. C. This land is situated a mile and a half from a school for colored children. A good road passes through it. A grist mill, and cotton gin are within a short distance. The land is capable of growing corn from thirty to forty bushels to the acre; cotton, sweet potatoes, wheat, peach, pear, apple and fig trees. It borders on the North River, where plenty of oysters and fish may be secured. The timber on the land can easily be taken on the river, to Beaufort harbor, where steam saw mills prepare it, either for the market of the West Indies, or the North. This land which is said, with I do not know how much truth, to be as good as any in the State, I bought for four dollars per acre. It will be sold to the colored people, through the agents of the American Missionary Association at Beaufort, who possess an advantage for collecting the installments, and promoting the interests of the colored people, by being on the ground, laboring for them year after year. What is being done at Beaufort might be done by this Society in a hundred places, through its agents on the field. Is not this land question, one that must be met? Will not the people of the North meet it at once? Patriotism, humanity and religion, demand that this golden opportunity for our country's welfare should be accepted with such devotion as we have accorded to other great national interests since our history began.

IS IT RIGHT TO BE RICH.

We have been requested to state some of the points contained in the pamphlet of the above title, written by our late treasurer, Mr. Lewis Tappan, so that persons who are not in possession of it may have some clue to the argument and illustrations. The tract is published for the purpose of explaining the scriptural doctrine of STEWARDSHIP, and of doing something to elevate the views of the Church to a higher standard of duty. It gives some definite principles in regard to the acquisition and use of property; it answers the question, What constitutes wealth or riches; and shows that the Scriptures plainly warn men *against amassing and hoarding riches, as dangerous to themselves and families, both in time and eternity.*

Objections to the points named are answered, and the general belief that religious men may pursue wealth in the same way as irreligious men, provided they give in charity or for benevolent objects more liberally, and leave larger sums to those objects in their Wills is refuted. It discusses the subject, What proportion of one's income should be appropriated to the cause of Christian benevolence; it states the observation of the author, during a mercantile life of sixty years, with respect to the effect of riches upon wealthy men, and gives facts in illustration of the mistakes of good men, the astounding neglects of duty of many professors of religion, and the doings of several good stewards in the community. The folly and criminality of hoarding riches are set

forth, and appeals are made to Christian men and women to make a discreet and liberal use of property during their lives, each being as far as possible his own executor.

We are satisfied that the tract has a tendency to awaken inquiry, affect the conscience, lead to a wiser use of money, elevate the character of church members, add to the resources of our benevolent associations, and make better members of society and better Christians.

A third edition of 2000 copies is in the press. We hope our readers will co-operate, actively and liberally, in giving a wide circulation to this pamphlet. Copies can be had on application to W. E. Whiting, 53 John Street, N. Y., or Lewis Tappan, 206 Degraw Street, Brooklyn, N. Y., at simple cost, namely, five dollars a hundred, or at that rate for a less or greater number. Copies will be sent to the address of persons designated by purchasers and donors. The name, residence, county and state should be fully written. When sent by mail, the postage should be added —2 cents for four copies, or for any number less than four.

FOREIGN.

A VOICE FROM AFAR.

The venerable Titus Coan, so long a successful missionary of the A. B. C. F. M. in the Sandwich Islands, sends us a letter which our limited space compels us reluctantly to abridge. The details which it gives of the self-denying gifts and missionary zeal of the once heathen people in his church may well serve to stimulate the more highly favored people of this land.

Such a people might be expected to take an interest in the elevation of the Freedmen; but we must confess that the liberality shown towards our cause by this church and its pastor has filled us with gratified surprise. May God cause it to return a thousandfold into their own bosom:

HILO, Hawaii, Jan. 15, 1869.

MY DEAR BROTHER: Please hand the inclosed draft for $100 to your Asst. Treasurer. Fifty dollars of it are donated by the Hawaiian Church of Hilo, and the balance is from your correspondent. We would rejoice to be able to send you $1,000 instead of this trifle, but we are deeply engaged in organizing new churches from the parent church, which has been under my care for 33 years, in establishing a native pastorate, and in building church edifices through the whole district, embracing Hilo and Puna. We are also helping to sustain our missions in Marquesas and in the Mircanesan groups. To these missions our Hilo Church contributes annually $1,000 to $1,200, our home appropriations sometimes amounting to $3,000 or $4,000 more.

We have not looked with indifference on the great work in which your Association is engaged. We esteem it one of the greatest moral enterprises of the age, and we rejoice that the Lord had preorganized, equipped, and drilled the A. M. A. as an army corps, to destroy the last citadel of Slavery, by rooting up the ignorance, vice and degradation, which are its strongholds. You have a noble work on hand, and, under God, you are pursuing it with a noble and earnest zeal. We see your camp-fires over all the South, and mark your advancing lines. In all your conflicts and toils and anxieties we are in true sympathy with you, and with you we rejoice in every report of progress and in every shout of victory. With grateful trust we give glory and honor and praise to Him who "has made of one blood all nations and kindreds" for the amazing work He has done in destroying that dark and diabolical system of Slavery, in breaking its adamantine bars and chains, and in opening a pathway of increasing light to enthralled millions. How true it is that "a stronger than the strong man has come upon him," and that He has taken from him the goods in which he trusted and divided the spoil.

The spirit of Slavery is not yet eradicated. Its roots strike deep into the carnal heart, and its countless ramifications are over all the land. Pride, prejudice, reckless self-will, haughty scorn, oppression and blind selfishness

still look down with contempt upon the abused and imbruted race, and rave to hold the mastery by law or lash, by ballot or bullet or bloodhound, by flattery or bribery or starvation. But "the righteous Lord who loves righteousness" is breaking the arm and the yoke of the oppressor, and your Association is an honored agent in the hands of the Lord in consummating this blessed work. Go on with all courage and faith in your work. The Lord of Hosts is with you, and under His banner you will conquer. It is a work of *love*, of *faith*, of *patience*, *patience*, *patience*. Your work is *heavy*—your path *up-hill*. Human nature gravitates downwards. We often remember you at our monthly concerts for prayer, and on other occasions.

I read "The American Missionary" with unabated interest, and rejoice greatly in the prosperity of your Association. You are well posted on the work in our little field. The Lord is still gracious. Though the past year has been one of terrible convulsions on this island, and though the *scars* of these physical disturbances are still visible in our houses and all around us, and though our volcanic fires still burn and our island often trembles under the tread of the Eternal King, still our civil, social, moral and spiritual blessings are constant and great. Hilo is in peace. Our schools prosper; our Sabbath schools in town number 500 scholars; our congregations, native and English, on the Sabbath, are full; our monthly concert contributions in the native church range from $100 to $250, and numbers are serious, tender, and inquiring. I have received 112 to church fellowship during the past twelve months.

An English church was organized in Hilo on the 9th of last February, and a church has been built at a cost, with its appurtenances, of about $7,000, and we are daily looking for the Rev. F. Thompson to become the pastor of this church.

Hoping to hear from you in due time, I remain ever and faithfully your friend and brother in the Lord,

TITUS COAN.

SIAM.

ELECTION OF TWO NEW KINGS.

King Chau-fah Mongkut of Siam, died at Bangkok Oct. 1st, and the next day two new kings were elected. The late king was no friend to Christianity, yet he always manifested friendship and personal respect for the missionaries. Before he ascended the throne he was, for many years, a pupil, successively, of the missionaries Gutslaff, Tomlin, Abeel, Jones and Caswell, the last named being one of our first missionaries in Siam. The effect of their teachings was manifest in the improvements he introduced into the country, though he never gave any indications that the precepts of the Bible, with the letter of which he was made familiar, had any influence over his heart.

Dr. Bradley says of him and his newly elected successors:

"The people truly mourn the departure of by far the best king Siam has ever had. Chau fah, his son, who has been elected to take the place of his royal sire, is yet but a child in knowledge and is now quite feeble from the same fever of which his father died, contracted in the jungles, at the great festival on the occasion of the late solar eclipse. Prince George Washington, his full cousin, elected second king, is a young man about 22 years of age and bids fair to make a good ruler. The main dependence of the government, however, for some time to come, must be on the two prime ministers of state, who are likely to make a strong government.

I am quite sure that the prime minister has no confidence in Budhism. In fact he acknowledged as much to me recently, in the presence of the chief priest, who only laughed at the confession. The danger is that he will prove a rank infidel.

He has already made himself acquainted with Hume and Voltaire.

MISSIONS IN SIAM.

The following extracts are taken from the Bangkok correspondence of the "Missionary Magazine" (Baptist) for March; they throw some light on the cause of the comparative fruitlessness of the long continued labors of faithful missionaries in that land, where for forty years the Gospel has been preached without hindrance.

"Christianity has not flourished in Siam. Perhaps it requires to wrestle with persecution, in order to grow vigorously. The number of native members in the Siamese mission churches, is to-day less than three to each missionary. And these native Christians are not themselves strong promulgators of the faith they have embraced, but those who must hold to the teacher as well as to the teachings to keep from falling back into heathenism. Among the common people, the "half-persuaded" are very few; and in the high places, Buddhism sits as firmly as it did thirty years ago. True, intercourse with foreign nations and the study of western sciences has, among the nobles, destroyed some superstitions. The Prime Minister, acknowledged by all to be the most able man in the kingdom, is a rank infidel. Others might truly subscribe themselves, as the late king did in a letter to one of the missionaries, "Your friend, but a sincere hater of Christinity." Only a few are sufficiently awake to hate; the dead, dread apathy of Buddhism is on them."

PRAYER ASKED.

Dr. Bradley concludes: "Earnestly do we entreat the prayers of Christians, at this critical juncture, that the seed of the Gospel may at last spring up, and the missionaries who have been 40 years in the wilderness may cross into the promised land."

A "KU KLUX" OUTRAGE.

A teacher writes from North Carolina, "Ku Kluxism has been checked here by a colored woman, who cut with an axe a masked man as he was trying to enter the house to carry her away with her husband, whom they had wounded and carried out to whip."

ENTHUSIASM IN THE WORK.

The letter from which we make the following extract was written to a friend, with no thought of its publication

AUGUSTA, Ga., Jan. 1, 1869.

I do not wish to trouble you, but I must let you know how I am progressing in this *glorious work*. Oh I am enjoying it with an almost perfect enjoyment, and the labors of each day afford a wonderful and mysterious satisfaction! I am daily more and more convinced that my Heavenly Father has led me into this field to show me how much more delightful it is to try to elevate the oppressed and cheer the sorrowing than to live in pursuit of any selfish pleasure. I had rather be an instrument in helping feed, clothe and educate this people, than to have all the ease and luxury the world can give. We have a delightful home. Our Superintendent and Matron do all in their power to surround us with the comforts and charms of a real home, and nothing but the absence of loved ones makes us sigh for another.

OBITUARY.

MISS MARTHA L. KELLOGG.

Our Mission Home in Charleston has been called to the new experience of death in the family. On the 13th of March, after only ten days' cessation from her labors, Miss KELLOGG passed very gently out of the circle of her affectionate co-laborers to her heavenly home. She was forty-six years of age, the daughter of Rev. Bela Kellogg, the first pastor of the Congregational Church, Avon, Conn.

Consecrated in infancy by her godly parents, at the age of eight years she became a loving disciple of her Lord. Her life has been marked by great zeal for the Master; she early became a teacher, occupying positions of importance in Connecticut and Ohio; but her missionary spirit led her to forego this easier labor, and undertake an industrial school for German girls, under the Children's Aid Society in New York. In 1862 she heard the call to the Freedmen, and joined our mission band on Hilton Head Island, and from

that time has given herself entirely to the work for that race.

No one could have a more thorough, living sympathy with this people, and in death the bond was not severed. When asked respecting the place of her burial she said, "bury me in Charleston. I wish to be identified always with the colored people, especially with Plymouth church and this school."

Our teachers who have labored with Miss Kellogg at Portsmouth, Wilmington and Richmond, will have very pleasant memories revived by this notice of her departure, and if they speak of it in their visits among the lowly, they will hear most grateful and loving mention of her name, and find many who will join the mourning group in Charleston, that followed in the procession to Magnolia cemetery, speaking that best of tributes by a people to a departed missionary—"the Lord hath taken to Himself our true friend."

In the siege of Charleston Col. Shaw fell at the head of his column of colored troops, and was buried by his enemies, in disgrace as they thought, in the same trench with his men. His father refused to have the body brought home, accounting it an honor that it should fill such a grave.

While we tender to the surviving friends of Miss Kellogg our warmest sympathy in their bereavement, we are confident they will rejoice with us in the true life so well spent, and will count it some compensation for their distance from the sick chamber and the funeral service, in the fulfilment of their sister's last wish to be laid to rest amid the scenes of her toil and death.

Children's Department.

LITTLE CHLOE.

BY A TEACHER.

Little children, do you love to go to Sunday school?

Let me tell you about little Chloe and her Sunday school.

In one of the cities of the South, I had last year, a Sunday school of sixty children, whom I taught all alone in one class. My scholars were of all grades of color, from black to very pale yellow. I tried to make the time as pleasant and profitable as I could; but I sometimes wondered if the children were really getting much good. One Sunday when I had closed school earlier than usual, because of another meeting, and was on my way home, I met a little girl very poorly clothed, who was running very fast, but stopped short when she saw me and began to cry. "What is the matter, child? I asked.

"Oh miss, I had to go an errand for mother before I could start for S. school, an I've runned every bit of the way so I could get there before you let out;" and she sobbed aloud.

"Chloe," I said "I don't quite know whether I'm most glad or sorry just now, to see you cry. I think I'm most glad, for I did not know before that you loved S. school so well. But you needn't cry, for there is a meeting of all the S. schools this afternoon, and if you'll come in with me I'll lend you a shawl and umbrella and you can go.

Chloe dried her eyes and followed me, Poor child, she had only a thin calico dress on and an old cotton skirt, and she was almost wet through. I wrapped her up comfortably and away she trudged more than a mile in the rain, to the big meeting.

She brought the shawl and umbrella back next day, with warm thanks and a grateful loving look in her little face. "Sit down Chloe" I said "I want to have a little talk with you. Chloe obeyed, evidently pleased, yet hung her head down so low that her face was quite hidden by her old shaker bonnet.

"So you like to come to S. school," I said.

"Yes ma'am."

"What makes you like it, Chloe?"

"'Cause you teaches us so good out of the Bible. You'se just fixed out for to teach ma'am; I knows you is."

"Well, I'm going to see whether I've taught *you* anything. You weren't at school last Sunday; can you remember anything of the lesson we had the Sunday before?"

"Yes ma'am, it was about Jesus walking on the sea."

By a series of questions I drew from the little girl, a very full and clear account of the whole narrative, and of the practical lessons I had drawn from it; but I can only give here one or two specimens of her answers.

"Did any one else walk on the sea besides Jesus?"

"Yes; Peter."

"Would'nt you be afraid to walk on the water?"

"Not if Jesus telled me to."

"Was Peter afraid?"

"No, not while he kept lookin at Jesus; but when he done look at *the water*, he got frightened and began to sink."

"What did he say when he was frightened?"

"I doesn't remember exactly. It was *O Lord cotch me*, or something like dat."

"Yes, he cried out "Lord save me," and that's what you mean."

By farther questioning I found that Chloe remembered the Sunday lessons very distinctly for full a month back; and that she could read a little, though her mother was obliged to keep her away from school, to work, so I made her very happy by giving her a New Testament.

"Oh ma'am" she said as she went away, burying her face quite out of sight, "you does'nt know how much I thinks of you, I loves you most like my own mother!"

Very often did the little girl come to see me after that day; sometimes bringing me the only thing she was rich enough to bestow, an armful of wild flowers; and always having a good talk. One of my greatest sorrows when I came North, was the parting with my Chloe.

RECEIPTS

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